

合氣運動

あいきうんどう

AIKI UNDO

**Realistic - Rational - Scientific
Body - Mind - Will Exercises**



Hendrik PW

PREFACE

AIKI UNDO is an Aiki Exercise, but it differs from other Aiki exercises which goal is only on martial arts.

AIKI UNDO is a creative exercise of 'DO and LEARN' vice versa process, not a 'WATCH - IMITATE – MEMORIZE' exercise.

AIKI UNDO is also an exercise of 'LISTEN TO WHAT YOU FEEL and DO WISELY'.

These two basic principles come from 'TWO AT ONCE' teachings of an old scholar, Huang He-xiang, who likes to practice 'Mind and Will' in his 'realistic-rational-scientific' physical exercises.

AIKI UNDO is a program of training to practice good sportsmanship, by having agile rational and scientific movements, smart and rational thought, as well as having capability of making wise solutions in a sudden against any unpredictable problems and changes in daily life.

AIKI UNDO has several independent training programs.

1. AIKI UNDO as a gentle mind and will physical exercise.
2. AIKI UNDO as artistic creative movements.
3. AIKI UNDO as dynamic, realistic, rational, scientific interactive exercises.
4. AIKI UNDO as an exercise of creating rational, wise solution in a sudden event or to a fast change.
5. AIKI UNDO as an exercise of priority setting and wise solution creating to various sudden problems within a limiting condition, as well as the limitation of space and time.

Wish you good health, more happiness, and great future,

Hendrik PW (author, chief coach)

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CHAPTER ONE

KI or WILLPOWER

What is 'KI'?

Ki (氣), chi (氣), and qi (气) are the same thing. 'Ki' is used in Japanese kanji, 'chi' is used in Chinese traditional character, and 'qi' is used in Chinese simplified character.

The original word is 氣. This word describes the original meaning of ki/chi/qi, that is the power that vibrates the lid of a cauldron, where some rise is being boiled with some water. (When the water inside the cauldron becomes hot, it makes the air above the water moves around a lot with strong movements which make the lid of the cauldron vibrate continually before the steady power of the air movements flows out gradually.)

氣 is used in some compound words, for example: 空氣 (= air), 天氣 (= weather), 生氣 (= angry), etc.

Later, Chinese martial artists gave another compound word, that is 氣功 which mean a system of deep breathing exercises and the meaning 氣 itself became 'vital energy'. These two terms, later, got into Japanese language and became popular among Japanese martial artists.

What is WILLPOWER?

WILLPOWER is the ability to make yourself do something even if it is difficult or unpleasant. WILL itself is the determination to do something.

Many people believe they could improve their lives if only they had more of that mysterious thing called willpower. With willpower we would have more self-control, eat right, exercise regularly, avoid drugs and other harmful things, save for retirement, stop delaying, and achieve all sorts of noble goals.

According to a Chinese physician, 華佗 (Hua Tuo, about A.D. 140 – to 208), courtesy name Hua Yuan-hua (華元化), 氣 is available and flows naturally in the body of all living beings. If there is something block the flow of 氣, 氣 will flow again if something, external or internal, activates 氣 to flow.

There are some external aids, for example acupuncture and acupressure.

The internal aid is only one. According to Hua Tuo, it is 意志/ yi zhi (意 = steady warmhearted, 志 = aspiration/will).

So, what Japanese martial artists call 'ki' is the power that gathered and flow because of steady 'will', the same or almost the same with what Western people know about 'willpower'.

What is 'ki breathing'?

Characteristics of 'ki breathing' are breathing with oneness of mind and body, and to breathe naturally. Ki breathing does not require you to control your breath nor to stop your breath intentionally. You just breathe easily with a natural posture.

People who like to practice breathing exercise perhaps will get confused when they have to practice flowing out 'ki' continuously. Why?

In breathing, we always do in and out rhythms repeatedly and continually. While in flowing out 'ki', we should do it continuously as long as we should flow it out.

So, what should we do?

To solve it, please imagine the time when you were thinking hard to find out a solution.

Were you thinking continuously until you found out the best solution?

At the same time, did you realize you were breathing?

CHAPTER TWO

KI NAGARE

The followings are my several experiences in learning, doing and teaching AIKI UNDO, included KI NAGARE, AIKI NAGARE, and other things.

Formerly, first, I learned to 'Listen to what I feel' in the way of 'Learn and Do'.

I sat naturally on a chair or, sometimes, stand still or walk slowly. While doing it, I tried to relax my whole body, my neck, my shoulders, my arms and hands, also my legs and feet, although to relax these two parts of the body was rather difficult because they are far, at the bottom.

What about mind? Not trying to relax it?

Human mind is good and very useful, but it is naughty. It is like a monkey who likes to go and back freely to anyplace. It is very much difficult to make it stay quietly in a certain place. It needs time and patience.

So I just tried to listen to what I felt when my body relaxed, when my body was doing a peaceful activity. I did not try to find or wanted to know what was happening to me, I just relaxed myself and felt what was happening to me.

While relaxing my body, I heard noises from the activities around me and felt my breath, also tiredness, I realized them all but I did not keep them in my mind. I just continued to listen to what I felt, without doing concentration to anything. But soon, I felt sleepy. So, I stopped my exercise.

The next day, I tried again but this time I did at comfortable time, that is, when I was not tired or sleepy and had no much thought. I could not avoid the sound or smell around me, so I tried to realize it in order not to make me annoyed while I was relaxing myself.

Then I felt more peaceful, I felt comfortable, and later, I could feel at once every part of my body, and further, I could feel and distinguish the surface and the

inside. But, I could not feel them long, just for a short time. Never mind, because I would try again and do it continually.

I did it several days. I should be patient since it was not easy to listen to our body, especially with naughty mind. But, it was not a useless try, I felt warm while doing it and got better spirit while doing my daily activities. Now I am 72 years old and I am still able to do exercises, to write my experiences on teaching science, languages, business management, and my experiences at work and in living. I am still able to go abroad as well, to fulfill the invitation to teach something or just for traveling with my family.

Later, after being able to do the same thing long and could do it for about an hour at once with naughty mind, I could feel (not hallucinate) my whole body grew and shrank in harmony with the rhythm of my breath.

Days later, besides listening (to what I feel), I also let my feeling walk back and forth along my arms slowly, from my shoulders to my fingers vice versa, accompanied by 'breathing rhythm', although I did not concentrate to my breath, I just let it in and out naturally without special attention.

Later days, I applied 'peaceful mind and steady will' (two at once) in my exercise.

Not long after, I felt the back and forth flow in my arms smoother and steadier. Not only that, I also felt my relaxed arms became full and powerful, although they were still soft, not hard.

How come?

It was because the 'steady will' made the scattered living energy in my body flew and gathered in my arms, the destination, the place I let my feeling be.

Then, I proved what Hua Tuo said that 意 or 意志 really made 氣 flow, and directed the flow as well.

After I learned how to gather the living energy or 氣, I learned to find out what was the result would be if my 'will' was not steady because I was uncertain. It turned out my 氣 would be low or weak. On the other hand, I realized it later, if I had 'steady will' continuously, I could flow my 氣 out of my body.

The trials made me understood the Chinese old wisdom of the character 氣 that the steady fire makes the water inside the cauldron hot and the steady boiling water makes the air above the water has strong movements and energy that make the lid of the cauldron vibrate continuously, until the power of the hot air is able to flow out gradually.

I will say, this is the meaning the term 'ki nagare' (気ながれ) should be.

Many ways to Rome, some people say they can do the same thing after practicing some breathing methods long. But I don't know whether they can flow their 'ki' out or not.

CHAPTER THREE

HAVE FUN WITH KI NAGARE

(Tests on doing Ki Nagare)

More than two months later, after I could do 'ki nagare' in my body, I tried to flow my 'ki' out of my body (with the help of some friends). To understand 'ki nagare' better and realistically, I did many trials of different ways.

I did the trials not to master 'ki', more over for fight.

As a scientist, I just wanted to know what exactly 'ki' is and how it works. I tried to get a good understanding of 'ki', 'ki nagare', and 'aiki nagare', because I was not satisfied with the information I got from some 'budo' masters who often talked much about 'ki' but could do nothing rationally, without the help of some tricks in Mechanics (the branch of 'applied mathematics' dealing with motion and forces producing motion).

At first trial, I asked a friend to hold my arm, either right or left. Then, I determined to flow my 'ki' out into his arm through his hand which held my arm.

After being held, with steady will or intention, I let my 'ki' flow out of my relaxed arm (with no tense muscles, moreover tense hand and fingers) into my friend's arm. I did not force it out and I did not do it with concentration either, I just relaxed myself and let my 'ki' flow out continuously and steadily.

Here is our conversation we had during the first trial.

I asked "What do you feel?"

My friend answered "Nothing."

He answered honestly because at that time I had not let my 'ki' flow out into his arm yet.

"What about now?"

"Just the same. I feel nothing."

"Still feel nothing?"

"Now I feel something get into my arm and flow smoothly but steadily."

(That was when my 'ki' already flew out into his arm through his hand – without specific breathing.)

"Wait! What's this? The flow is suddenly unsteady, back and forth, and now stops." (He felt it when I did as if I hesitated to do it, and later, I stopped it for a while.)

"Now I feel the flow again. Hey, the flow goes up to my elbow. No, it goes up to my shoulder and I feel as if something starts to push me. Hey, I lose my balance!"

That was my first trial.

I did not want to do more than what I did, because I was afraid it would hurt my friend.

Weeks later, I did the second type of trials. For my research, I had done several different ways of trials or tests.

I asked another friend to hold one of my arm with his two hands.

I asked "Do you feel something?"

He replied, "No." But, suddenly he said "I felt something got into my arm."

"Which arm? Left, right, or both?"

"In my right arm."

"Still in your right arm?"

"Yes. No. It disappears. Oh, It comes again, now in my left arm."

"Is it?"

"Hmm, yes. Oh, now it changes. It flows in my both arms at once! Hey, how did you do it? I didn't see you move your arm or another part of your body."

The third trial, I asked someone to hold my arm with his two hands and lift up my lower arm as high as possible that made my elbow much higher than my shoulder. The result, I had to stand unsteadily on my toes.

Many 'budo' masters ever did a show like that, but it seemed with the help of the knowledge of Mechanics.

About my trial, it was not a show or for a show. I wanted to do it for myself, therefore I did it without any tricks, purely to test the work of 'ki nagare' (the flow of 'ki' or will power) realistically, and scientifically whenever possible.

By doing this trial, I wanted to know whether I could touch the floor with my hand which was held high, far from the floor, or not – just with willpower or 'ki', not any tricks in Mechanics. It turned out I could do that.

The forth trial, after having some 'ki nagare' tests through one's hand or hands, I asked someone to hold the end of a long stick.



The other end, I held it, actually I touched it, with my little finger. In this case, I flew my 'ki' from my little finger toward a distance, far behind his back. The

result, he lost his balance and move backward. This trial made me know two things. Firstly, seeing beyond the target makes doing and achieving what we want easier. Secondly, willpower or 'ki' can be sent out through a stick.

When I was young, I had ever heard that long time ago in China, a male physician was not allowed to touch a noble lady's hand although he had to examine the lady's health through the meridians in her wrist. He had to use a short stick. Olden physicians were wonderful, weren't they? Maybe they should have many years of learning before they became physicians.

What is the difference between muscle power and willpower?

Muscle power makes the body strong for doing something, unfortunately it does not last long. When it meets another thing, it hits or pushes the thing on its surface. Meanwhile, willpower, it does not make the body strong because it does not tone up muscles. It lasts long without making us exhausted and when it meets another thing, willpower will pass it through whenever possible, not facing it hard with a lot of force.

It would be better if someone has strong muscles, and willpower as well. He can use them both at once, or one by one, or just the suitable one.

Can the flow of 'ki' be blocked?

Yes, it can, if the one, who blocks it, is much stronger.

How to handle the opposite strength so that the willpower can continue its flow?

Read the next chapter, will you?

CHAPTER FOUR

AIKI NAGARE

Before talking about Aiki Nagare, we should know what AIKI (合氣) is.

The character 合 has two meanings that is 'to gather' and 'to be in harmony with'.

The compound character AIKI (合氣) has two meanings too. The first is to gather 'ki' in our body, and the second is to let our 氣 be in harmony with the other 'ki' around us.

The first term has a connection with the process of KI NAGARE and the second term has a connection with the application of KI NAGARE during our activities.

Then, what is AIKI NAGARE?

The same things like Aiki Nagare have existed every second around us.

What are they?

First, imagine you are 'ki'. So, when you are moving or doing an activity, you are 'ki nagare'. Now, imagine, everything or activity is also 'ki', the 'ki' around you.

Now, there are pieces of furniture in your office, there are also busy people walking here and there, doing their works. Suddenly, you should go out in a hurry. Are you going to ask or push them aside with the risk that they will get angry and maybe have a quarrel with you? Or, you wait until they move to another place, or you go around and leave the office without getting trouble?

Another example in life, have you ever watched the flow of water while passing a solid material and a porous material?

Water passes straight through the porous material because there is a chance to do it. But, when facing the solid material without a chance to pass through, water always flows forward around it in three ways. At the surface of the

solid material it goes in a circular movement, but at a short distance from the surface of the solid material, it curves forward, and at a far distance, it flows straight naturally.

'Ki nagare' is like the flow of water. When there is chance to pass through, it will go straight. When there is no chance to pass through, it will make a flow that is in harmony with the condition and situation it faces. It is impossible to make the condition and situation be in harmony with the intention of water to flow forward easily and fast. It is impossible to ask problems not to come to you or be in harmony with what you want.

That's the 'Aiki nagare' should be. 'Ki nagare' changes into 'Aiki nagare' instantly if necessary.

In interactive activities, we have to change our movement or 'ki' into a movement or movements that suitable with the condition or situation we face.

We often do it while we are working or learning something difficult.

To answer 'how to handle a strong power that blocks our ki or movement', here is a rational solution.

First, for a temporary moment, we should be in harmony with his 'will'. We go together to the direction he wants before we can lead the process without his understanding, while he was enjoying his success.

After we have a chance to lead, we can direct his push into another direction by doing a harmonious centrifugal movement and make him off balance and fall, or to make him off balance and drop back if you think it is easier to do. Or else, we can take advantage of his enjoyment by doing a harmonious centripetal movement around his hand or wrist and make him lock, whatever lock.

That's what AIKI UNDO athletes should do if they need to defend themselves against violence, instead of using the techniques of martial arts.

CHAPTER FIVE

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